.continued their road from Millcreek Bridge to the present termination of the Pendleton Road at Washington-street, for a single fare. But the Council would not permit the people to travel as far as the Companies would carry them for five cents; but insisted on dividing the route and parceling it out to different Companies. Consequently, a passenger from the west to the east part of the city, or to Little Miami Depot, now pays two fares, besides the detention of a change of cars and an inconvenient connection, for a distance which the Third-street Company asked the veivilege of carrying him for one.

One would think that such a feat of municinal wisdom was enough to immortalize all the Councilmen who were responsible for it: and that on this achievement they could afford to retire to private life, assured that their services would ever be kept is remembrance by the extra half-dime which every citizen pays who passes the center of the city. And when one sees some of the same members who put this wanton imposition on the people, now most active in insisting that the people shall pay another tax to the city for riding in their own streets, he can appreciate the motives and wisdom which they bring to the subject; and be might not be thought of a suspicious disposition if he should inquire how a Councilman could reconcile with any theory of his own integrity, the imposition of a double fare on our citizens for a distance which the raitroad companies desired to carry them for one.

The people of the eastern part of the city have special reason to remember this municipal performance. The have got an embargo on their progress, that will be an enduring monument. They now begin to see the way it works. Two fares are not enough for the distance which they could have traveled for one, but the proprietor of the Pendleton road seems to own that end of the city, and he proposes to cut it up and serve it out in slices at five cents each. His patch of road is a Chinese wall, cutting off the Seventeenth Ward and placing it pretty much at his disposal. He has the advantage over any other company in bidding for the extension, because it is a part of his route, and tributary to it. All the business it builds up contributes to the profits of his road. This, of make the extension. Besides, if it is let to any other company, there will be a change of cars, and such a break in the connection as he chooses to make.

We doubt whether, if the Pendleton route was in the hands of either of the other companies, any extra fare would be asked for such extension as they thought the business required. Railroads make their own business very rapidly, and within any practicable distance of the city-say any distance practicable to men doing business in the city-it is suppered that a railroad would pay. We do not pretend to say how far east passengers could be carried for a single fare. We do know, however, that nothing but the blunder or the corruption of certain Councilmen prevented passengers from being carried from the West-end to the present termination of the Pendleton road. That extra fare is an inexcusable imposition. Having secured that, the proprietor of that road pro poses to serve out that part of the city east of his line of blockade, in slices to suit himself. His programme is like the bill of fare at a cheap eating-house: every cut is five

cents. He offers to extend his road to the eastern line of the city, and carry passengers for two fares, that is ten cents. Then our citizens could ride across the city by paying three fares. In consideration of this double fare he wants the per-capita tax taken off that route. He is particular to specify that route and no other. He should be. The other companies offer a reduction of fare to passengers, as a consideration for a release of the per-capita. He demands a release as a consideration for his charging two fares, They should be kept separate. As a further consideration for charging two fares he proposes to assume only the bowldering of the tracks; while the other companies assume that of the entire roadway. These terms seem so like those which an owner of the East-end in fee-simple would propose, that it is probable that the proprietor of the Pendieton road really believes that he holds that relation; and so far as the Council could give

it, he does. However cool this proposition may seem, it is exactly in accordance with the principle of the per-capita imposition, and with the original division of the route between the Hamilton and Dayton Depot and Washington-street into two parts. We should naturally expect that the relics of the Council which performed this feat would jump at this proposition. It merely takes the people in, and does for them; and what else is a Council made for? How exactly proper and consistent it would be to release the capitation tax in consideration of a double fare on the passengers! That accomplished, an original railroad-councilman could, like Simeon, depart in peace. It will be interesting to note the action of these relies, who have come down to us from the former railroad Conneil, on this proposition.

It is a pleasing view of municipal wisdom or integrity, or whatever people may satis factorily call it, to see the members who fustened this unnecessary burden upon the city by creating a center on which all rotation is to stop and pay tribute, displaying so much zeal for the capitation tax, and against a reduction of fare. They are anxious, too, to see the construction and stock accounts of the companies: it is quite impossible that they can be sure the roads are not paying running expenses, unless they know all about the stock operations! What is this anxiety about the stock? When an expensive structure is decaying at the rate of an entire renewal every eight or ten years, and its current business is not paying any dividend, nor laying up any surplus, how can a profitable business be shown by the con-struction or the stock account; even if the

roads cost nothing? Is this stock-anxiety the itching of fingers

depended on the passage through the Council of the half-million gift to that Company, and how stock in certain hands was to be made valuable, which in the market was, and was to remain worthless, and how the seal of able and (if the English language were not so arbitrary) eloquent Councilmen, and of independent metropolitan journals was seured to put a half-million of city bonds into the hands of sharp creditors and managers, without benefiting the road a particle, may have an inkling of the real nature of this itch for fingering the stock accounts of the

Street Railroad Companies. We have to talk of the Council chiefly as a body, but our comments are not indiscriminate. There are good men there. Our comments are intended for those whom they fit, and the subjects point them out sufficiently for this community. The people will do well to watch this pretended zeal for the City Treasury, and against city railroads, Already it has brought in two companies to be paid for the distance that one of them would have taken for a single fare. By the time the same officious anti-railroad zeal has added one or two more fares to one company, and released it from the per-capita, which is to be retained on the others and to take all their profits, we may have one company big enough to eat up the others. Then, doubtless, per-capita Councilmen and metropolitan organs may find that municipal, as well as other virtue, is its own reward. Then the zeal for stock accounts may seem

more scrutable. It may be possible that this capitation tax can, in the hands of an honest and intelligent Council, be made a lever for retrieving the blunders of the Railroad Council. Instead of releasing it, to pay for an extra fare, let its release be offered as an inducement for such a consolidation of business as shall carry passengers the whole length of the city, or, at least, the whole distance on which roads are now laid, for a single fare: and let it be retained on such as refuse to come into the arrangement. By the ald of this per-capita lever, and a judicious management of the grants for new or extended routes, it may be that the Council can restore affairs to the statu quo ante the municipal blunders. Then the citizens of this highlyfavored city will have, through much tribulation, the privilege of riding just as far for five cents as railroad companies are willing to carry them. When that is restored to them, the thing will be complete.

A Distinguished Criminal Lawyer on Trial. The Rev. Hubbard Winslow, D. D., a regular contributor to the New York Evangelist, devotes two columns of that excellent paper to the question, "Was Rufus Choate a Christian?" This question was discussed by the Boston papers at the time Mr. Choate died as zealously as if his fate was to be fixed by fine writing. They succeeded in putting itself, is nearly a sufficient inducement to him in a very uncertain condition; for there were reprobate people, Bohemians and others, who wielded sharp pens, who would not allow Mr. Choate to be written into Heaven without their having their say; and when they had their say, it was found that, like other questions, a great deal could be said on both sides. This institution is peculiar to Boston. When a man dies there, the critics hold an inquest on him, and decide on his character in this world and his fitness for the next.

The Rev. Mr. Winslow seems to think that Mr. Choate was left in a parlous state by this discussion, and he proposes to see what a D. D. can do for him. In the mean time we may suppose that Mr. Choate awaits in purgatory the result of this newspaper controversy. It is a novel idea, this fixing the future fate of humanity by the freedom of the press. It is suited to the genius of our people, and is a vest improvement on the prayers and masses which the Church uses to redeem souls from purgatory. Mr. Hubbard states the evidence on which

he asks a popular verdict on Mr. Choate's claims to Heaven. He was much affected by the death of a younger brother, who was a Christian, which is very near to being a Christian himself. "He had very sincere respect for clergymen"-evidence that he must have been almost a Christian, because Christ had not. "He expressed earnest dissatisfaction with the writings of Strauss and Parker, and with all similar speculations of the German school." This certainly ought to make him a Christian, Undoubtedly, to call any thing "German" in the next world will be enough to secure the divine wrath upon it. This evidence would of itself settle the point, if it were not for the possibility that the rule may work both ways; for Parker expressed earnest dissatisfaction with the character of Choate. Does not that also make Parker a Christian?

"He was conservative, and had no faith in mere moral reforms as a substitute for religion." We are not able to say what conservatism will do for a man in the next world; but, of course, the less he valued morality the more he was a Christian. At least, the Roy. Hubbard Winslow talks so. "He never acknowledged to me that he thought himself a Christian; yet, he did what I regarded as better evidence that he was one," We smell a moral mouse here. The Rev. Winslow thinks Mr. Choate a Christian because he had no faith in morality; and then regards his morality as the best evidence of Christianity. Whether or not Mr. Choate will do, the Rev. Winslow will not.

The Rev. then gives "an instance of his conscientionsness." Meeting Mr. Choate the morning after the arrest of Prof. Webster. for the murder of Dr. Parkman, he said to him :

"Well, Mr. Choate, I suppose there is another case for you. He replied, with sub-dued tone, 'No, I shall have nething to do with it. I fear I have cleared too many rogues already."

He had done something in that line! The 'subdued tone" with which he said it, showed that his ponitence and contrition were deep He made amends for clearing too many desperate criminals by not defending a good man who killed a bad one in a heat of pac-

The following account of his calling "luck," a heathenish word, seems to the Rev. Boswell almost positive proof that he was a Christian :

was a Christian:

"Meeting me the next morning after the news came of the death of President Harrison, he said, with his peculiar anxious expression: "Sad news—sad—sad—for our country; and, if I may use the heathenish word, bad hick for Webster. He ought to be the next President, but that depends upon the Whig cause, which, I fear, will hardly surve this disaster."

re this disaster."

The remaining evidence is, that Mr. Choste was much affected at the loss of one of his children, and burst into tears when the grown dry since they were greased with Ohio and Mississippi Raliroad stock. They who know the beneficial stock-operations which Reverend Hubbard Winslow puts Mr. Choate

on trial, we are obliged to say that the case is not made out. Scripturally, we are enjoined to judge not, but Mr. Winslow wants a verdict. How can the necessity of coming out from the world, and being separate, and of a new birth, and of confessing Christianity before men, and of salvation by faith, and of repentance from the Old Adam, be enforced, if Reverend D.D.s are to allow that Mr. Choate went to Heaven without any of these? While Mr. Choate was in the body, his greatest efforts were given to rescue the children of the Devil from the just penalty of their crimes. Doth not he that perverteth judgment partake of the guilt of the criminal who escapes by his means? We do not pronounce finally on Mr. Choate's ease, but we must say that he had better remain on probation, while the trial is continued in the public journals.

Douglas Aphorisms, [Selected verbatim from his speeches.] I hold that the people of a Territory, while a Territory, and during a territorial condition, may introduce, exclude, abolish or regulate slavery just as they please.— Speech at Clifton Springs, N. Y., August, 1860.

The above is quoted in the Enquirer. It is the popular sovereignty doctrine, when Mr. Douglas chooses to put it abroad for local consumption, and is quoted by the northern Douglas papers as his doctrine. Does any body believe it? Can a legislature introduce slavery, protect and establish it, and then a succeeding legislature abolish it? Is there any people, that after they had been enticed into a Territory with their slave property by legislative protection, would submit to have it abolished by a succeeding legislature? Any people who would submit to this while any hope of resistance remained, ought to change places with their slaves. Government, either national or territorial, has no power over property, except to protect it, and to tax it for its own protection. Every man of common seuse knows that. When it has recognized rights of property, it can not abolish them. And yet we constantly meet such declarations as these, from men who are called statesmen, that all rights of property are held subject to government, and it may introduce, protect and abolish it at pleasure. There is no country on the face of the earth where government assumes any such power. It is a beautiful thing to call such a code popular sovereignty in this free country.

The School of Morals. The New York World, a paper which undertook to combine the worship of God and Mammon, having been taken to task by its religious cotemporaries for publishing theatrical advertisements, thus states the rule

which governs it in these matters: "We doubt whether there is any clear, settled opinion upon this subject in our Christian community. If we knew any such opinion, we should take pleasure in referring to it. The matter is still an open one with us. But, until we are offered some better criterion, we must continue the general one, which we have observed from the first num-ber of the World—namely, the admission of all advertisements which are not illegal in effect, or immodest in form, isolated cases of peculiar character excepted."

This, certainly, makes the narrow way just about as broad as the other. The law is excellently well adapted to the profits. The World affirms that "the theater, as it exists, is a social evil;" and then denies that the moral responsibility of an editor requires him to exclude from his paper its advertisements. The World is willing to make money from the social evils, and then satisfies its conscience by calling them so.

This style of morality may do for a religious journal, but it would be called pretty bad for a theater. On the stage such moral sentiments as that, are represented by the heavy villain of the play, whom the galleries delight to see thwarted at every point, and finally brought to grief, when distressed virtue is rewarded, and the house comes down. Not even the third tier, which the Pharisees roll up their eyes when they mention, would tolerate such morality on the stage, as the pious World here lays down as its principle.

The Per-Capita at St. Louis. A St. Louis paper gives the following account of the cure of the per-capita disease in that city:

We are glad to see that the Council has compromised its differences with the city railroad companies, and abolished the foolish per-capita tax, enacted last year, but never collected. At the last meeting the bill men-tioned in the proceedings of the last meeting, imposing a tax of \$25 per annum upon each street railway car, and requiring the companies to sell twenty-five tickets for \$1, was reported back by the Chairman of the Special Committee, to whom the matter was referred, and its passage recommended, with sundry amendments. One amendment is to the effect that if any of the companies within ten days refuse to pay the license tax im-posed, they shall pay a tax of \$100 per car per annum, and suit shall be instituted for the recovery of the same. A motion was made to strike out the sections of the bill which requires the President or Superin-tendent of the railway companies to return, under oath, the number of cars run regularly each day during the year, but was lost. An amendment was offered by Mr. Vogel, that a tax of \$50 be substituted for \$25, but this also was voted down. The bill was then passed as it came from the hands of the Special

THE Catholic Telegraph thus applies a Universalist syllogism.

"Endless, or absolute, or triumphant, evil is impossible."
"Therefore," says the Universalist, "there

"Therefore," says the Catholic, "there must be a hell.

"Complete the syllogism in both instances.
That of the Universalist will read as follows:
"Evil is pain, inconvenience, suffering to But endless evil is impossible.

"Therefore there is no hell.
"That of the Catholic will be: "Evil is opposition, insult offered to God.
"But endless evil is impossible.
"Therefore, there is a hell."

The difference, as stated by the Telegraph seems to be chiefly in the definition of terms. The Universalist regards a hell in which nine hundred and ninety-nine thousand nine bundred and ninety-nine (we believe that is about the orthodox proportion) out of every million, are tormented eternally, as an endless evil. The Telegraph does not. On the contrary, quite the reverse. To it all evil ends when it reaches the lake of fire and brimstone. The difference in doctrine seems to be chiefly a difference in taste; and concerning this, we are told, there is no disputing. A few years ago an orthodox minister in this city, whose remarks were published in the Enquirer, stated in his sermon that one of the chief delights of the saints in Heaven would be to view from its battlements the sinner writhing in torment in the

sulphurous lake of fire below. He, also, did not regard hell as an evil. John M. Kepner, a clerk in a public office in Pottsville, Penn., was recently arrested for having defaulted with \$40,000 of the State funds three years ago. NEW MILES

THE NIGHT-CAP LETTERS. New York: Apple ton & Co. Cincinnati: Rickey, Mallory & Co. Who does not want books attractive and easy to children who have just pledde through the primary readers. Here they are, two numbers of the series, neat and handsome, just the thing that every parent, and every body that has to notice some body lme's children, wants.

THE WHITE ELEPHANT; OF, THE HUNTERS OF AVA. AND THE KNIGHT OF THE GOLDEN FOOT. Also, THE WAR TIGER; OT. THE ADVENTURES AND WONDERFUL FORTUNES OF THE YOUNG SEA CHIEF, AND HIS LAD CHOW—A TALE OF THE CONQUEST OF THEY BECAME GREAT MEN. Now York; W. F. Townsend & Co. Clucinnati: Bickey, Mallory These are three books for boys and girls, duodecimo

size, hand omely bound, fine paper, and the first two illustrated. A Marseilles (France) paper relates a story

of a beautiful girl dying of joy in the em-brace of her returned lover, who she sup-posed had died a year before in India. We wonder if the lover was the famous Marseilles hymn (him).

HOME INTEREST.

ase Clothes renovated and repaired, 120 W. Sixth. see Clothing renovated and repaired, 59 E. Third. FF Patent Enameled Shirt Collars at Mason's

Hat-store, 42 Fifth-street. OCT-Xª #5 A. A. Eysten, Clocks, Watches and Jewelry, Nos. 343 and 371 Central avenue.

MAYMOYN SEV-LIGHT.-It is truly astonish ing what a rush there is at Winden's Gallery this fine weather, for his Photographs; though when we remember that the Mechanics' Fair awarded him the First Premium for the best Photographs on exhibition, over the prominent galleries in this city, it only convinces us that the public are appre cinting their interests. Gallery on Central-avenue, opposite Court-street.

DIED.

TOMSETT.—Sunday morning, October 28, after a painful illness, Thomas Temsett, aged sixty seven years, a native of Kent County, England, and for the last thirty years a resident of this city.

Funeral services this day at 1 o'clock, from his late residence, 1,459 East Front-st. Friends of the family are invited to attend.

SMITH -Sunday, October 23, of paralysis, Jane, wif. of Thomas Smith, in the sixty-eighth year of her age.

The funeral will take place on Tuesday, 20th, at 10 o'clock, from the residence of her husband, corner of Hunt and Pendleton-sts.

COLE.—Very suddenly, on Saturday morning, October 77, at 10 o'clock, Frodorick M, son of Jas. C and Emeline Cole, aged one year, three months and eighteen days.

The inneral will take place at 1 o'clock this afternoon, 29th, from the residence of his parents, 30 Harrison st. Friends are invited to attend.

Wedding and Visiting Cards. Engraved and Printed. St. am and Presses; De La Rt Stationery and Envelopes.
SHIPLEY & SMITH,
(Successors to H H Shipley & Bro...)
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SPECIAL NOTICES.

C. A. PARTRIDGE, No. 167 SCHOOL and COLLEGE TEXT-BOOKS;

PAPER of all kinds; ENVELOPES in great variety; BLANK BOOKS-a large assortment; INK-Arnold's, Butler's, etc.

And all minor articles of Mercantile Stationery, BOP Printing of Circulars, Notes, Checks, Cards, ner, at short notice. C. A. PARTRIDGE. 107 Maiu-at

GREAT CHOICE OF RIBBONS. Our new assortment is not equaled by any other in the city; and what is more, the

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LADIES' FANCY FURS I have the largest and best selected stock FURS ever offered in Cincinnati, of every kind and quality. None but the genuine

article sold, and all warranted free from moth, or any other imperfection.

D. F. Baker, 144 WALNUT-STREET, BELOW FOURTH.

NOTICE.—A LEVRE WILL BE held in the Frankin Hall, commsnoing in TUFSDAY EVENING NEXT, the proceeds of which are to liquidate a dobt incurred in srecting the monument over the late John I Gaines Addresses will se delivered each evening of the Levee. Admittance 10 cents.
P. S.-P. H. CLARK will deliver the opening ad-

I RESONS IN READING AND THE ENGLISH BELLES I ETTRES.

Prof J. C Zachos, will meet public, singly or in classes, at his Lecture-room, in the Cincinnati Boys' Academy of A. J. Rickoff, north-east corner of Nieth and Elm st. Ladies or gentlemen curaged in Peading Clobs can make appointments for rehearsal. He will organize a Reading Class, estrecially for Teachers, to meet every SATURDAY MORNING, at 11 o'clock.

BACON'S MERCANTILE COL-LEGE, north-east corner of Sixth and Walnut-sta.—"Stamp Improvement on the wiegs of Time." Evening Session now open. A considerable number of men and youth already entered as beginners. Let others right early emulate their example. Last winter's students holding over, as many as have not yet renewed their attendance, are requested to hasten their return, that they may have full time to do justice to their studies. No extra charge for my superior mode of computing interest. Day Classes meet as usual. Evening Session from 7 to 9 o'clock.

OCES-as

PALMER'S VEGETABLE COS-METIC LUTION is the king of all remedies for the cure of Pinnelse and other crupions of the face. Tetter on the hands and other parts of the porson, Salt-rhoam, Erysipelas, Diseases of the Scalp, Old Sores, wherever located; Itching Eruptions of all kinds, Scalp Eruptions of all kinds, Barber's ltch, Riogworms, Chilbiains, Fever Blisters, the Stings of Bees, the Bites of Musquetoes, Fleas, &c., also, the Bites of Poisoneus Reptiles—indeed, every kind of cutaneous disease.

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Are you troubled with any kind of disease of the skin? This Lotion is offered to you with the assurance that it is the great sovereign remedy for every such affliction. Prepared only by

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Medicines sent to all parts of the country by Expross, when ordered.

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